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ing that they too will have their share after the crops are harvested. Thus, the potter periodically supplies the agriculturist with earthenware and pots for his normal requirements. The barber does the hair-cutting and shaving of the members of the agriculturist's family on this basis. The washerman, too, follows this rule in so far as established cultivators of the village are concerned.

(ii) Obligations to render some occupational services, to the agriculturists as well as to many non-agriculturists, having a bearing on their socio-religious life. Castes such as the barber, the washerman, the carpenter and the potter, and the Madiga have definite functions in the rites and ceremonies connected with the major crises of life. These are performed by them as a matter of routine, without any direct negotiations regarding the wages that they may expect in return for their services. Convention has fixed the basic minimum, and in the course of ritual duties, at different points, a part of this payment has to be made. Depending on their status and financial position, people pay something more for these services at the completion of the ceremony.

(iii) Obligations to render some occupational services to other occupational castes in return for their traditional services. As an example, it may be pointed out that a barber will attend to the grooming of hair and shaving of the members of a weaver's family to which he is attached. No cash payment is either expected or made. However, every year the weaver will give him a few yards of cloth and possibly a *sari* or two for his wife.

(iv) Occupational services rendered with an expectation of cash payment in return for the work. Casual visitors to the village can get the services of the barber only when they pay cash. For making a bullock cart, or for preparing timber for use in the construction of a house, a carpenter would first settle his wages and then undertake to do the work. In this respect he would not make an exception even in the case of established cultivators to whose households his family may have been attached for several years, even for decades. The Vaddar stone-workers also usually undertake an assignment only when the obligations on both sides are settled.

For most of the castes economic dealings falling in category (iv), described above, are of a casual nature, though their economic returns through them may be quite substantial. With a few exceptions, most of the castes have to accept a basis of reciprocity in

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425 their separation by death or selling causes so much sorrow among the peasants.

423 435 Land is indeed the most precious and coveted possession of the village people. With the exception of women's ornaments, land and cattle are almost the only property they have. With the overall increase in general price levels in recent years, the price of land has also risen. The following table will give an idea of the average prices of different grades of land in 1939 and in 1950.

TABLE III

Prices of Land in 1939 and 1950

Type of land	*Price per acre in rupees*					
	1939 *Grades of land*			1950 *Grades of land*		
	A	B	C	A	B	C
1. Dry land	60	40	18	220	170	75
2. Wet land	250	150	90	1,200	800	480
3. Garden land	300	240	110	1,500	1,200	550

243 434 I propose to examine the standards of living, and relative earnings and expenditure of the different levels of the population in a subsequent chapter. But a consideration of the economics of agriculture will not be out of place here.

The two major crops grown by the people of Shamirpet are rice and millet. Table IV gives the averages per acre of gross income, total cost and net income, in the cultivation of millet, particularly *jawar*. Tables V and VI give similar figures for paddy, for single crop and double crop lands respectively. The figures have been worked out from a survey of a 50% sample of village families cultivating the three different categories of land. Figures are given to the nearest whole number.

TABLE IV

Average Cost and Yield per Acre in the Cultivation of Millet

Grade of land	*Gross income*	*Total expenditure*	*Net income*
A	Rs. 140	Rs. 64	Rs. 76
B	„ 82	„ 40	„ 42
C	„ 62	„ 30	„ 32

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TABLE V

Average Cost and Yield per Acre in the Cultivation of Paddy (One-crop Fields) 243 434

Grade of land	*Gross income*	*Total expenditure*	*Net income*
A	Rs. 420	Rs. 180	Rs. 240
B	„ 310	„ 160	„ 150
C	„ 200	„ 120	„ 80

TABLE VI

Average Cost and Yield per Acre in the Cultivation of Paddy (Two-crop Fields)

Grade of land	*Gross income*	*Total expenditure*	*Net income*
A	Rs. 530	Rs. 220	Rs. 310
B	„ 420	„ 200	„ 220
C	„ 380	„ 190	„ 190

If we work out the averages for the different items of expenditure incurred in agricultural activities, we find that the expenditure on seeds is the most important single factor, accounting for nearly 60% of the total amount spent. Land revenue, wages for hired labour, maintenance or hire of plough and cattle, and interest on loans and capital investments are the other important items of expenditure. Manure and land improvement between them account for only about 7% of the sum spent. Table VII gives the averages of expenditure on the items mentioned above, according to our field survey.

TABLE VII

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Item of expenditure	*Percentage of total expenditure*
1. Seed	58
2. Land revenue	9
3. Hired labour	6·5
4. Maintenance and/or hire of plough cattle	5·5
5. Interest on loan and capital investments	4
6. Manure	3·5
7. Agricultural tools, repairs and field improvement	3·5
8. Miscellaneous	1

In the pages that have preceded, the position of land as a factor in village agriculture has been briefly examined. Some general observations have already been made about labour, and I shall return to it presently. Here a passing reference should be made to the factors of capital and organization.

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and some of the occupational castes, four different types of economic dealings have been mentioned: a system of family affiliation under which the family of the occupational caste attaches itself to a family or families of agriculturists for rendering to them services in their agricultural pursuits, similar affiliation for performing definite functions in connection with socio-religious rites and ceremonies, barter of professional services between occupational castes, and finally the rendering of services within the domain of caste monopolies for cash payment. Six occupational castes assist the agriculturists by rendering them services within the field of their functional specialization. It will be interesting to analyse the exact contribution made by each of these four types of economic dealings to their total earnings. The averages in the following table have been calculated from family budgets of the different castes in question. Where the number of families was small, such as among potters, carpenters and blacksmiths, 100% sample was taken; in others a 50% random sample was taken. However, it is necessary to point out that the budgets were made mostly on the basis of verbal estimates of the families. Only substantial payments received during a period of three years were checked. In making these calculations income from the cultivation of land belonging to the family as well as from agricultural labour lying outside the occupational specialization of the family have not been taken into account.

TABLE XI

Caste	*Percentage of income from:*				
	Traditional system of family affiliation	*Services at socio-religious ceremonies*	*Barter of occupational services*	*Services for cash payment*	*Miscellaneous*
Potter	18	3	1	78	–
Carpenter	60	1	2	36	1
Blacksmith	60	–	2	37	1
Barber	40	12	2	43	3
Washerman	30	10	2	55	3
Madiga	50	8	–	40	2

From the above table it will be clear that the carpenters, blacksmiths and barbers derive 63%, 62% and 54% respectively of their total income from one or more types of traditional arrange-

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ment. As all the Madiga families in the village are not affiliated to the agriculturists, in these calculations their average income from these sources comes to only 58%, although a few decades ago, when the traditional system worked better, it must have been considerably more. The potters earn much more by selling their earthenware in the markets than by their traditional arrangements with the families of agriculturists. Similarly, some of the washermen have now a clientele in the city. Twice or thrice every month they collect clothes from them, delivering at the same time the previous washing. The barbers have a limited number of clients in the neighbouring villages. All the castes in this group derive an appreciable portion of their total earnings from private work done outside the system of traditional arrangements.

The economy of the village is only partially self-sufficient. The traders, both Komtis and Muslims, buy their goods wholesale from the city and retail them in their shops in the village. People often buy their requirements from the city if they happen to go there. They frequently visit the weekly bazaars also. The weavers buy their spindles from Hyderabad wholesalers, and depend for the sale of their cloth on the cluster of several nearby villages. The customers of the goldsmith are also distributed in several villages of the neighbourhood. The Gaondla produces all the fermented palm-juice required in the settlement from the trees around the village, but he has also to keep a certain quantity of liquor distilled in the city for such customers as may order it occasionally. The occupation of stone-breaking takes the Vaddars to several villages in the neighbourhood where there are no members of their caste. Finally, Madiga families acquiring a reputation for their skill in curing and tanning hides, or in their leather-work, are also commissioned by outsiders occasionally to do some work for them.